

The One in Need of Allah

In the name of Allah, the Most Gracious, the Most Merciful

Praise be to Allah, Lord of the Worlds, and prayers and peace be upon the Messenger of Allah, and upon all his family and companions.

To proceed:

These are arguments and binding proofs against the Rafidah (a derogatory term for Shia Muslims) that I wanted to compile gradually, and Allah is the One who grants success.

First Obligation:

The Rafidah criticize Umar ibn al-Khattab (may Allah be pleased with him) because, according to them, he prevented the Messenger of Allah (peace and blessings be upon him) from writing the book before his death, in what they call the calamity of Thursday. Regardless of the discussion about the details of the narration, the question is: Why didn't Ali (may Allah be pleased with him) bring the book to the Messenger of Allah (peace and blessings be upon him) for him to write?

Second Obligation:

Did Ali ibn Abi Talib fear Umar (may Allah be pleased with him) in this situation?

Third Obligation:

Does this book contain an explanation of something that the Messenger of Allah (peace and blessings be upon him) did not convey?

If you say yes, this means that the Messenger of Allah (peace and blessings be upon him) died and did not convey what was revealed to him from his Lord, and this contradicts the saying of Allah the Most High: "O Messenger, announce that which has been revealed to you from your Lord."

And if you say no, then this is a mercy from Umar (may Allah be pleased with him) to the Messenger of Allah (peace and blessings be upon him), as he wanted to alleviate the burden on the Messenger of Allah (peace and blessings be upon him) by not repeating what he had already conveyed, so that the pain would not increase.

Fourth Obligation:

Did Ali (may Allah be pleased with him) object to Umar ibn al-Khattab (may Allah be pleased with him) when Umar ibn al-Khattab (may Allah be pleased with him) refused to write the book?

Fifth Obligation:

Why did Ali (may Allah be pleased with him), as Caliph, approve of the rule of Abu Bakr and Umar (may Allah be pleased with them) regarding Fadak if they were mistaken?!

Sixth Obligation:

The Shia claim that Ali (may Allah be pleased with him) did not fight Abu Bakr and Umar (may Allah be pleased with them) to avoid dividing the word of the Muslims.

The question is: You say that most of the Companions are disbelievers, so which Muslims do you mean?!

The wisdom is to make those who deny the Imamate of Ali (may Allah be pleased with him) kill each other.

Seventh Obligation:

The Rafidah object to Aisha (may Allah be pleased with her) for leaving her house, مخالفة (in opposition to) the saying of Allah the Most High: "And abide in your houses."

The question: What is the ruling on the exit of Fatima (may Allah be pleased with her) in the narration that you claim, to demand Fadak?

Eighth Obligation:

What is the clear, sound evidence from the Quran for the Imamate?

Ninth Obligation:

((They said, "Are you astonished at the affair of Allah? May the mercy of Allah and His blessings be upon you, people of the house"))

This verse indicates the inclusion of the wife in the "people of the house," so how did you exclude Aisha (may Allah be pleased with her) from the term "people of the house" in the verse of purification?

Tenth Obligation:

Ali (may Allah be pleased with him) said, as it is in the Shia books, and it is authentic, about the marriage of Umar ibn al-Khattab (may Allah be pleased with him) to Umm Kulthum bint Ali (may Allah be pleased with him):

((That is a private part we were forced to give up))

The question: Where is the courage of Ali (may Allah be pleased with him)?

Eleventh Obligation:

What is the feeling of Ali (may Allah be pleased with him) when night falls in the house of his daughter Umm Kulthum?!

Twelfth Obligation:

Abu Lu'lu'ah al-Majusi killed Umar (may Allah be pleased with him), which indicates that killing the Caliph is easy for whoever prepares for it.

The question: Why didn't Ali (may Allah be pleased with him) follow the example of Abu Lu'lu'ah?!

Thirteenth Obligation:

Is Abu Lu'lu'ah braver than Ali (may Allah be pleased with him)?!

Fourteenth Obligation:

What did the nation benefit from the occultation of the awaited Mahdi and his non-appearance except at the end of time?

If you say: Isa (peace be upon him) is alive in the sky and will not descend except at the end of time,

I say: Isa (peace be upon him) benefits from his life, as he is in the second heaven with the angels and some of the prophets, like Yahya (peace be upon him), and this is a position of honor for him.

As for the cellar (where the Mahdi is believed to be in occultation), who is in it except for the mice, which the Messenger of Allah (peace and blessings be upon him) called "fasiqah" (wicked)?

So let everyone be happy with his companion.

Fifteenth Obligation:

The Companions (may Allah be pleased with them) left their pre-Islamic ignorance and entered Islam with its difficulties.

Is it conceivable that one who abandons his religion, which he grew up with, would find it difficult to believe in the Imamate?

What harm would have befallen Abd al-Rahman ibn Awf and Abu Ubaidah ibn al-Jarrah (may Allah be pleased with them) if Ali had assumed the caliphate?!

Sixteenth Obligation:

If a statement comes to us from the infallible Imam, how do we distinguish whether he said it for taqiyya (precautionary dissimulation) or not?

If you say we refer to the Quran, then there is no benefit from the statement of the infallible.

And if you say we refer to the Sunnah of the infallible, then there is no benefit, given the possibility that what is being referred to was also said for taqiyya.

Seventeenth Obligation:

Allah the Prophet (peace and blessings be upon him) from the people.

((And Allah will protect you from the people)) so that he might deliver the message of Allah the Almighty.

The question:

If the book that the Prophet (peace and blessings be upon him) was going to write during the calamity of Thursday was a message from Allah the Glorified and Exalted, then this means that Allah the Exalted did not protect His Prophet from the people in conveying the message.

Eighteenth Obligation:

Mention, O Rafidah, a verse that Imam Ali, or Hassan, or Hussein (may Allah be pleased with them) used as evidence for their infallibility from the Quran.

Nineteenth Obligation:

The verse of purification is Medinan by agreement.

The question: Were Ali and Fatima (may Allah be pleased with them) infallible before the revelation of the verse, with evidence?

Twentieth Obligation:

What is the evidence, in a narration from the infallible with an authentic chain of narration, that the "people of the house" in the verse of purification refers to the twelve Imams?!

Twenty-First Obligation:

The verse of purification occurs in verse 33 of Surah Al-Ahzab.

And the name of Zaid ibn Harithah (may Allah be pleased with him) occurs in verse 37 of Surah Al-Ahzab.

The question: If the infallibility of the Imams is something fundamental, then why didn't Allah the Exalted mention their names, even though Allah the Exalted mentioned the name of Zaid after 4 verses in the matter of marriage to the wife of the adopted son?

Is the issue of marriage to the wife of the adopted son more important than infallibility?

Twenty-Second Obligation:

The verse of purification occurs in verse 33 of Surah Al-Ahzab.

And in verse 35 of Surah Al-Ahzab, there is a long elaboration that you do not see in this style in any other verse, which indicates that this Surah's style is elaboration.

So why didn't Allah the Glorified and Exalted mention the names of the 12 Imams in the verse of purification?

Twenty-Third Obligation:

Allah the Glorified and Exalted protected the Prophet (peace and blessings be upon him) from the people in conveying the message.

So why didn't He protect the Imams as well?

The Imams spent their lives pledging allegiance to the disbelievers, according to your claim, and fleeing and practicing taqiyya.

Twenty-Fourth Obligation:

Assuming the authenticity of the alleged Fadak sermon of Fatima (may Allah be pleased with her).

Why did Fatima (may Allah be pleased with her) demand Fadak and not demand the Imamate?

Is wealth more important than the Imamate?!

Twenty-Fifth Obligation:

Mention the wording of the adhan (call to prayer) when Ali (may Allah be pleased with him) assumed the caliphate, and did he add to it "Hasten to the best of deeds" or "I bear witness that Ali is the vicegerent of Allah"?

Twenty-Sixth Obligation:

If Ali (may Allah be pleased with him) was to this degree of weakness, then why didn't the hypocritical Companions, according to your claim, whose number was in the tens of thousands, kill him and be done with him?

Twenty-Seventh Obligation:

There are Companions who saw the Prophet (peace and blessings be upon him) only once, and they are many, due to the remoteness of their regions.

The question: Did the Prophet (peace and blessings be upon him) command them at that time to believe in the Imamate of the infallible Imams, with evidence?

Twenty-Eighth Obligation:

Since the Imamate is a pillar of the pillars of the religion, mention a text from the Holy Quran that the Prophet (peace and blessings be upon him) called the disbelievers of Quraysh to believe in the twelve Imams.

Twenty-Ninth Obligation:

What did the nation benefit from the infallibility and Imamate of Hassan (may Allah be pleased with him)?

If you say in worldly terms, we say he pledged allegiance to Muawiyah.

If you say in religious terms, we say the number of his hadiths in Al-Kafi is only 7, and in Al-Tahdhib only, assuming the authenticity of their chains of narration!

Thirtieth Obligation:

Did Ali (may Allah be pleased with him) oppose the burial of Abu Bakr and Umar next to the Messenger of Allah (peace and blessings be upon him), with sound evidence?

Thirty-First Obligation:

Would Ali (may Allah be pleased with him) be pleased for the Messenger of Allah (peace and blessings be upon him) to be buried with "al-Jibt and al-Taghut" (idols and false objects of worship)?

Thirty-Second Obligation:

In Al-Kafi, it is narrated from Al-Sadiq, and it is a sound hadith as in Mirat Al-Uqoul, that the earth is on a whale, and the whale is on water, and the water is on the horn of a bull, and the bull is on a rock.

This statement is scientifically false and is a kind of Isra'iliyyat (Jewish traditions) that was narrated from Ka'b al-Ahbar.

If someone says that some of this statement was authentically narrated from Ibn Abbas (may Allah be pleased with him),

The answer is that Ibn Abbas took some narrations from the Isra'iliyyat, and Ibn Abbas (may Allah be pleased with him) is not infallible, while Al-Sadiq, according to you, is infallible.

If you say he was correct in his statement, you have contradicted the truth and science.

And if you say he was mistaken, infallibility is invalidated.

Thirty-Third Obligation:

Al-Qummi narrated with a sound chain of narration, which Al-Majlisi authenticated in Ain Al-Hayat (1/348), that Ali (may Allah be pleased with him) said: "By Allah, I will never sleep at night," and that reached the Prophet (peace and blessings be upon him), so he said:

((What is the matter with people who forbid good things? As for me, I pray at night, marry, break my fast, and fast. Whoever turns away from my Sunnah does not belong to me.))

The question: Was Ali (may Allah be pleased with him) correct in his statement or mistaken?

If he was correct, then you have deemed the Prophet (peace and blessings be upon him) wrong and negated his infallibility.

And if he was mistaken, you have negated the infallibility of Ali (may Allah be pleased with him).

Thirty-Fourth Obligation:

In Mirat Al-Uqoul, and the hadith is good, it is narrated from Al-Sadiq that trimming nails on Friday protects from leprosy, vitiligo, and blindness.

And this is a false statement that cannot be issued by an infallible.

Thirty-Fifth Obligation:

Why did Imam Al-Rida, as mentioned in Bihar Al-Anwar, marry Umm Habib, the daughter of the Abbasid Caliph Al-Ma'mun?

Did the earth become too narrow, and there was no one else but his daughter for him to marry?

Where are the daughters of the Twelver Shia?

Thirty-Sixth Obligation:

In Mirat Al-Uqoul, and the hadith is seemingly authentic, Ali (may Allah be pleased with him) said:

"Beware of marrying the Zanj (black people), for they are a deformed creation."

Is this the statement of an infallible, racist person?

Thirty-Seventh Obligation:

Al-Sadiq said: "The prophets did not inherit a dinar or a dirham."

And the hadith, Khomeini said in Al-Hukuma Al-Islamiyya: "Its narrators are trustworthy."

And Al-Naraqī authenticated it in Awa'id Al-Ayyam.

This indicates the falsehood of the Shia and their many fabrications in the story of Fatima (may Allah be pleased with her) and Abu Bakr (may Allah be pleased with him).

Thirty-Eighth Obligation:

The Shia use as evidence for the Imamate the verse: "Your ally is none but Allah and [therefore] His Messenger and those who have believed - those who establish prayer and give zakah, and they bow [in worship]."

The question: Mention an authentic chain of narration for the story, whether Sunni or Shia.

The author of Mashra'at Al-Bihar (85/2) said:

"There is no narration in this regard with a reliable chain of narration from our path."

Thirty-Ninth Obligation:

The verse that precedes this verse speaks about fighting the apostates.

The question: Who is more deserving of the description in these two verses: Abu Bakr or Ali (may Allah be pleased with them)?

Fortieth Obligation:

Mention an authentic chain of narration for the Quran whose narrators believe in infallibility and the twelve Imams, with evidence.

Note: Asim ibn Abi al-Najud and Hafs ibn Sulaiman al-Kufi, their Shiaism is only the preference of Ali (may Allah be pleased with him), and there is nothing in it of the Rafidah's statement.

And with this, the first forty (obligations) end, and Allah knows best.

Endnote:

May Allah protect our dear family, friends, and loved ones from the misguidance and deception of the Shia. May He grant them clarity, steadfastness in the truth, and the ability to recognize falsehood. We ask Allah to guide those who are astray to the straight path and to safeguard us all from confusion and deviation. Ameen.